

THE GUIDON

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THE GUIDON.

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The Unitarian Club.

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The youngest of our ministers on this Coast, Rev. E. M. Wilbur of Portland, with that courage which youth seems to possess so pre-eminently, has boldly seized our denominational Guidon, and planted it far in advance of any position yet taken. War, up to this time, has been declared mostly against wrong belief. Mr. Wilbur says it must be declared against wrong living. The church is usually thought of as a place for worship only, but our Portland brother would have it a place where the physical, social and mental can be developed, as well as the spiritual. He says:

"The problem which the church has to solve is not how to prevent the spread of heresy, or how to evangelize the heathen, but it is rather the problem how it shall be best able to meet the varied needs of man, and how to forward the many things that advance his highest welfare. * * * There are places by the score inviting men to enjoy light and warmth and fellowship, amid surroundings that tend only downward. The time will come when every church situated where many men pass it will offer a counter attraction, and furnish a pleasant place of resort that tends to elevate. It will have its reading-room open from morning till night, inviting every passer to enter. It will have its free library, following the reader to his home, and uplifting those who cannot go out.

It will be mindful of the children of many poor families. It will save them from the evil that waits for them in the streets, by having its kindergarten, which shall not only keep them from bad surroundings, but smuggle the beginnings of an education into their minds.

It will remember the needs of young men, who like nothing better than something that will give them an outlet for their animal spirits, and it will welcome them to its gymnasium and billiard tables, where they may find satisfaction for the legitimate desires of their physical natures, without the associations with which such amusements are now often connected."

We would do injustice to Mr. Wilbur if we quoted no further from his sermon. Concluding, he speaks of the need of a large Sunday school room, with numerous separate class rooms, and the main auditorium built so that one can hear and see. All who enter must be warmly welcomed, not by the people alone, but by the very spirit of the place, so that strangers shall lose the feeling of separateness. "Denominationalism will not be then prominent in our preaching or our work, for our position will, we hope, be then so well understood that we shall have no need constantly to explain it; but leaving theological controversy behind, we shall work simply and earnestly and unitedly for the coming of the kingdom of God among men."

Many others besides Mr. Wilbur feel a dissatisfaction with the present church, and proclaim the need of harmonizing this venerable institution with the other institutions of this age which breathe the nineteenth century spirit of humanity. The question which at once arises to the mind of the practical reformer is ways and methods. We hope Mr. Wilbur will enlighten us somewhat on this point, so that our readers may be able to follow him in his good work with fullest sympathy and coöperation.

Apropos to Mr. Wilbur's call to practical work, we note with pleasure the initial movements being made by Rev. H. H. Brown of Salem to bring about something like an organized system of charities. It speaks well for the Unitarian church over which he is pastor that the first meeting, so largely at-

tended, was held there. The mail which brings the *Salem Statesman* containing the discourse of Mr. Brown also brings us a circular issued by certain citizens of Seattle, calling for a bureau of associated charities. This circular is signed by Joseph Shippen, Secretary (the President of the Trustees of the Unitarian church).

When we remember Mr. Wendte's initiatory work in this same direction but a few years ago, and also the heroic struggle made by Mr. Thacher last year in Santa Barbara to obtain funds for the erection and maintenance of a hospital, not to mention Mr. McDaniel's work in San Diego, and that of many others of our clergymen and laymen, we can not but feel that our people, in proportion to their strength and numbers, are certainly working in the fore front of philanthropy, and doing what is possible to make our gospel of brotherhood a reality.

WHY NOT?

Why should not the churches on the Coast act on the excellent suggestion of Mr. Hoagland in the last GUIDON, and by putting a united shoulder to the wheel, lift the society at Olympia free from its embarrassments? Not that Mr. Hoagland asked anything for his own church, but his general suggestion is particularly applicable to his especial case. The people at Olympia are making a brave and plucky effort. Let the churches show their sympathy by a special contribution on Sunday, March 6th, as a token of sisterhood.

A letter from Mr. Hoagland says they hope to dedicate on the 13th. Returns from the collection would reach him before that date, and what an impetus it would give if they could begin debt-free. In the next issue of THE GUIDON we hope to report that every church has devoted next Sunday's contribution to this purpose, and to marshal the returns and show a footing that will gladden the hearts of the Unitarians at Olympia.

"The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing."

UNBROKEN LIVES.

There are some who hold their onward, upward way with steady, increasing power; as if they had a special talent for excellence, and a genius for virtue. There is no "great mistake" in their lives; no "unpardonable sin;" no "fall"—resolution transforms inclination, and hindrance is changed to moral power. These are the fine spirits that do no wrong, and win their victories not over their dead selves, but by the love of eternal beauty as it dwells in God. They are not covered with dust and grime of conflict with earthly temptations, but their wings are clean and strong, beating the pure air where the joy of life is the living, and the heart is blessed in the being. These are the great souls which no earthly station can glorify or humiliate.

HORATIO STEBBINS.

THE OAKLAND UNITARIAN.

Since the completion of the new church the heart of the Oakland Unitarian has been full to overflowing of comfort and satisfaction. Every time he comes in sight of the handsome structure his heart bounds with delight, and he finds himself reiterating the immortal remark of Jack Bunsby, "See there!"

It is good to see him in his different phases—at one time walking with great delight up and down a Rainbow Bazar, or laughing gleefully at the witty lecture of Mr. Murdock and the sparkling repartee it called out from Mr. Wendte—and at another time poring over the latest periodical in the Fraternity reading-room or listening with rapt attention to Professor Howison's exposition of the mysteries of ethics.

It has been said that Mr. Wendte is so versatile that he can conduct every part of a church service, even to playing the organ, and it would seem that his versatility were contagious, for one of his trustees who every one supposed to be engrossed in business and politics, lately developed the same happy faculty, and came to the rescue of the Ladies' Auxiliary, and made the very best clam chowder that Oakland people ever tasted. For this, and the many blessings

vouchsafed to him the past year, the Oakland Unitarian feels very grateful, and so when Thanksgiving Day came he went about showing the people how thankful and happy he was.

He summoned the neighboring parishes of Berkeley and Alameda to give thanks with him, inviting Jew and Gentile to participate in the occasion, and the result was that a delightful service was held, that will remain long in his memory.

Thanks were given by the different clergymen for the material prosperity of the country, for the political liberty enjoyed by all, for the forefathers of the country and for religious liberty.

Last of all, an opportunity was given the Jew to tell why he was thankful, and it was with no uncertain voice that he told of the freedom, comfort and prosperity this country afforded him, and his hearers felt their hearts warm to him who had at last found a haven, and was no longer a wanderer on the face of the earth.

The collection was given to the Associated Charities, and it was good to see how liberal every one felt.

Dr. Stebbins' plea for liberality, in which he gave utterance to one of those sentences that remain long in the memory, "Give even the Catholic liberty to have no liberty," may have had something to do with it, and he even emphasized his remarks by passing the contribution box to all the speakers, fearing that they might not have an opportunity to be liberal on the spot.

The musical lectures recently given have been another source of satisfaction. They were a great success, and the numbers they attracted showed their popularity.

Mr. Wendte held the attention of more than twelve hundred people, as he paid an eloquent tribute to those great masters who have so enriched the world, and the music was so fine that the persons who stood in the aisles must have been repaid for standing the whole evening.

So it may be seen that the Oakland brother is happy—well pleased with the world—his church, his pastor and himself.—I. B.

IN MEMORIAM — E. C. L. BROWNE.

The intelligence of the death of Rev. E. C. L. Browne, one of the most honored and beloved of our Unitarian ministers on this coast, although anticipated by those who knew by what a frail tenure his spirit was bound to earth, calls forth many expressions of sorrow and loving appreciation.

He had been settled over parishes in Massachusetts, Wisconsin, Iowa, and for twelve years or more was pastor of the Unitarian Church in Charleston, S. C. The latter proved a difficult ministry. The extreme sensitiveness and distrust of Northern men and measures which characterized Southern communities after the war, the unaccustomed and exhausting climate, and, at the last, the terrible experience of the great earthquakes, proved too much for his always delicate health. He remained loyally at his post, however, winning the confidence and love of his people and the city in general, until, with the generous aid of the Unitarian denomination at large, his beautiful and loved church was rebuilt, and it was safe to leave the parish in the hands of another. Then, with enfeebled powers but the same resolute, undaunted, sweet and gracious spirit, he came to California.

It was thought that the genial climate of Pomona might restore him, and its little congregation would profit by his ministrations. But he did not realize, and we did not know, how weak his physical system was. His pulpit services were continually interrupted by illnesses. At last he withdrew from the pastorate, and began a heroic, pathetic struggle for that recovery of health which he ever thought was within his attainment. The readers of THE GUIDON who attended the Unitarian Conference at Los Angeles, a few months since, will remember his appearance as a delegate. So emaciated and *spirituelle*, it seemed as if an almost disembodied soul were walking among us. He spoke but once, and then his address was so keen and witty, so brave and trustful, that it moved some of us to tears as well as smiles; for we knew it was the last time on earth that

true and lovely spirit would be with us.

He died on the last Saturday in January, ministered to until the last by his devoted wife, whose love and care were his chief inspiration and solace through all the happy years of their wedded life.

Mr. Browne was of singular personal attractiveness and charm. His delicate, classic features were lit by lustrous eyes and a winning smile. His gentle, refined manner and elegance of speech, his quick sense of humor and companionableness of nature, won the hearts of men. His perfect sincerity of thought and speech, his brave struggle with disease, his high conception of ministerial character and duty, made him honored as well as loved by his parishioners and professional brethren. He was a natural transcendentalist in his faith, radical but reverent, and his thoughtful sermons and really admirable poems were but the reflex of his inner spiritual experience. Now that he is gone, as so often happens, we begin to realize what we have lost. His stay in California was not for long, but we are all the richer and better for it.

CHAS. W. WENDTE.

THE SOCIETY FOR CHRISTIAN WORK.

The Society for Christian Work is expected only to look after the Church charities. But what is Church charity? Is it only giving certain sums each week or month from the treasury of the Society to those unfortunate ones who ask for material aid? This is good and commendable, but is it enough? Should we not give more of ourselves? Is there not danger of our getting so well used to giving these monthly sums that we fall into that most melancholy condition—a sort of galvanized indifference or machine-giving? A gift without the spirit of love that prompts the giver is worthless. So let us give with cordiality and sympathy, making it as much as possible a personal affair. Let us feel an interest in each person, and show them that the true spirit of assistance is in helping them to a better condition, physically, morally and spiritually. The more one works in charity,

and the more thoroughly one understands the sorrow and distress of those who ask aid, the more one feels the importance of individual giving. So let us in all cases not forget the lesson of true benevolence these opportunities give.

In Church charity there are many other ways than giving material aid. It does not require great occasions to be candid, just and benevolent. Life is full of, and constantly offering, opportunity for the sweetest charity of deed, of thought, of sympathy for the afflicted, extending our cordiality to the strangers who come within our gates, visiting them, and by a friendly word, bidding them welcome among us.

For our Church and each society connected with it, let us feel sympathy and interest in the good work done, thereby strengthening all in a harmonious whole; so each can reach out with the true spirit of charity to aid others less fortunate than themselves.

The last year has been one of unusual activity. Our semi-monthly meetings have been well attended. Beside the twelve hundred dollars from our treasury expended in charity, we have furnished material and made more than one hundred garments, which have been distributed among worthy persons and institutions; more appeals than ordinary have been made to us, investigated, and found worthy. It brings great satisfaction to our hearts that we have been able to relieve the pains of lonely poverty, struggling with privation and sickness; to have lightened the unfortunate mother's grief, when her little ones have been made happy by the timely aid that this Society could give. Others who have been overtaken by sickness and misfortune in a strange city have been assisted to return to their native home and friends, where their last earthly days could be made comfortable.

There is much to congratulate ourselves for in the past, but more to aspire to in the future. There are greater opportunities for good work which we must take advantage of and carry on.

CAROLINE M. HARDY,
Pres. S. C. W.

THE WATER LILY.

All is unlovely below, in this still little pool in the meadow;

The slime and the ooze are so deep that the water is turbid and dead;

And yet on its surface, serene, like a sunbeam that pierces the shadow,

A white water lily, all silver and gold, lifts up its beautiful head.

As sweet as a kind, loving word, that is heard amid strife and vexation;

As fair as an unselfish act, in the midst of the burden of care;

As pure and as fragrant as virtue, surrounded by sin and temptation;

It smiles from the black little pool, and its perfume floats wide an the air.

—F. G. B.

ANNUAL MEETING OF FIRST CHURCH.

The First Unitarian Church held its annual meeting on February 2d, and the reports showed a generally satisfactory condition. The treasurer reported receipts of \$11,569.05 and expenses of \$11,457.56, leaving a balance of \$111.49 in the treasury. Considering, however, several unpaid bills and allowing for collectable accounts, the true balance would be a minus quantity of about \$200. But for several extraordinary demands in the way of street work, there would have been a respectable surplus.

The superintendent of the Sunday school reported a prosperous year, but begged for more interest and co-operation in the work and especially for a few teachers who would feel the labor a privilege and not a duty.

The average attendance in January was 228. \$591 had been expended during the year and a balance of \$75 remained in the treasury.

The Society for Christian Work made an encouraging report of their doings for the year. \$1962.45 had been expended, mostly in caring for the poor and dependent. \$551.76 remained in its treasury.

The Channing Auxiliary gave an interesting summary of its work, showing a year of great activity and unparalleled success. Its expenditures had been \$1556.70, and there remained for the coming year \$346.31.

The secretary of the William and Alice Hinckley Fund reported expenditures for charity of \$800, exclusive of the amount disbursed through the Society for Christian Work; also, \$300 for the scholarship provided for by Capt. Hinckley's will.

Through a misunderstanding, the report of the Onward Club was not submitted. As subsequently filed it showed that regular meetings had been held on the last Saturday of each month. Two social entertainments had been given to the children of the Sunday school; a play given for the benefit of the Mission Sunday School had netted \$90, and \$50 had been made for THE GUIDON at a matinee dramatic recital. The Christmas Festival managed by the club had netted \$80 for the Sunday school. The Charitable Committee had cared for several destitute families and sent clothing, toys, etc., to the Home for Destitute Children and the Boys and Girls Aid Society. They had also assisted quite regularly on Sunday in conducting the service at the latter home. The Committee on the Welfare of the School had, among other things, taken charge of the decoration of the Sunday school room and of the church on Anniversary Sunday. The Publication Committee had issued THE GUIDON, which had been well received and had a respectable subscription list, but insufficient as yet to meet its expense. The present membership of the club was 67.

The following were elected as church trustees to fill the vacancies occasioned by expiration of term: Thos. R. Church, Chas. M. Gorham, Jas. S. Bunnell and P. B. Cornwall.

A resolution favoring the engaging an assistant to Dr. Stebbins in his ministerial duties and referring the matter to the incoming board and Dr. Stebbins, was unanimously adopted.

A movement to organize the liberal German sentiment in San Francisco is under consideration. Rev. C. W. Wendte, as is natural, from his German parentage, is much interested in the matter. We hope in another issue to present details.

THE CHANNING AUXILIARY.

The annual meeting of the Channing Auxiliary was held in the church parlors, on Monday afternoon, February 1st. Interesting reports were read from the Secretaries, the Treasurer (who reported her department as being in excellent condition), and the President. The Post Office Mission Committee also gave, through its chairman, Mrs. B. F. Giddings, a very full report of its work for the year, the substance of which we append.

Number of letters received, 385; letters written, 311; secular literature distributed, 531 pieces; religious literature distributed, 10,295 pieces. Of this amount, 3,462 pieces have been taken from the rack at the church door, 1,388 pieces have been sent to churches at Los Angeles, San Jose and Alameda, and 746 pieces were distributed at the Los Angeles Conference. At present we have the names of 164 persons on our record book, to whom we send sermons, etc., more or less frequently. We have also a list of men and women, to whom we send a regular monthly package for redistribution. To six of this number, four Channing members send their *Register* and *Unity*. We hope to receive more help of this kind to-day.

At Miss Ruth Campbell's suggestion, Pilgrim Sunday School has been invited to help us, and two classes—one of girls and one of boys—are actively engaged in the P. O. Mission, with others ready whenever we have work for them.

During the year a good deal has been done in the way of securing points of redistribution, or sub-missions. Two of these centers that have been established are particularly interesting, giving promise of good church societies whenever a minister can be procured and some money devoted to them. At Forest Hill, in Placer county, a Sunday school has been established, through the efforts of one of our parishioners, Dr. Morgan, formerly a Congregational minister. During the winter this school has had an average attendance of thirty-five. Dr. Morgan has also organized a "Young People's Im-

provement Club," for the young men and women of the place, and has created a decided interest in liberal religion through that section.

Matters pertaining to bread and butter have obliged the physician to leave that wonderfully healthy region; but he has left the Sunday school in good shape, with the public school teacher, Mrs. Gordon Cowan, as superintendent. Had Dr. Morgan remained, we should have attempted the organization of a Sunday circle there in the near future. Dr. Morgan says that no place in California is in greater need of religious teaching of the right sort, and is positive that a strong little society could be quickly built up by the right man. This germ of a Unitarian church at Forest Hill is very dear to us, and the question of what we can do for it with our present machinery is ever in our minds.

At Virginia, Nevada, Mr. W. H. French, engineer of the Chollar mine, is an ardent worker, rejoicing in his religion, and doing what he can to make it known to those around him.

Victoria, B. C., has another of our faithful ones, Mr. W. C. Pope. He is working for the establishment of a Unitarian church, and is in no wise cast down because of mishaps that seem to have forced his hopes into the more distant future.

In Cornucopia, Oregon, Mr. Henry Mantel, amalgamator at one of the mines, has induced the men at the mine to listen to the reading of our tracts, until most of them are very much interested, and although, of course, any sort of organization is out of the question there, forty or fifty men declare themselves ready to learn what they can of a religion that is at once reasonable and elevating. Mr. Mantel is spending this winter in Idaho, leaving wherever he goes some knowledge of Unitarian principles, and sending us names of people who will appreciate our literature.

I may mention but one more example—that at Villa Park, Orange county. Mrs. Durfee, whose name is loved and honored by all of us, is still at work for the elevation of her townsmen and women. With increase of

faith in the final outcome of the religious chaos around her, she keeps her head clear, her heart warm, and improves every opportunity to drop a seed-thought and to cherish it into a healthy development. She says her neighbors are in a state of "*becoming liberal*."

A loan library has been established during this year. We have in the neighborhood of forty volumes, most of them being gifts—some of them from our P. O. Mission parishioners. We hope to be able to have a catalogue printed the coming year.

We have had valuable contributions of magazines, books and papers. Among our generous donors were two members of the "Unity Circle," of Alameda. The Misses Hager sent us a case of picture and story books, the treasures of their childhood. These are now carrying a world of glory and joy into the lives of our dear little lads and lassies. Our precious "Scattered Leaves" become more dear to us, more helpful to our distant friends. They are sought by eager hands, and cherished by loving hearts all over the land. Eighteen thousand have been published this year.

I wish to say a few words about the character of the literature to be placed on our shelves during the coming year. In 1890, a catalogue was prepared for our use, comprising eighty-six numbers, thirty-three of which we obtained from the A. U. A., free of charge. The others are obtained principally from the Unity Publishing Company, at a small cost. This catalogue is always placed in the first package sent to any person, and from it our correspondent makes further selections. By this method we have been able to ascertain the line of religious thought most acceptable to inquirers.

It has been a great satisfaction to learn that the spirit of the Unitarian movement is easily comprehended, and that the preacher or writer who has the *latest truth* to offer, who is not doubtful of his right and his duty to give it forth freely, and who uses language that is unmistakable, has the surest following. Parker, Emerson, Minot J. Savage, Simmons, Jones, never fail to arouse and to hold our

people. One man writes: "Let us have the *truth*! If it hurts, very well. We know the hurt is a necessary sort of growing pain; we shall be of larger mould afterward." "Unity Mission Tracts," "Unity Short Tracts," are in great demand; consequently, we must have more of these. This will increase our expenditures somewhat, and we shall be able to give less freely to those whose names come to us indirectly. But we shall have no less good result.

In connection with this, I may quote from a letter received from the P. O. Mission Secretary of the W. U. C.:

"You say, with regard to conservative literature, what my correspondents all over the West are saying, with *very few* dissenting voices, while an occasional word in the same tone comes from the East. Most of the people who are interested at all in our message want no half truths, no uncertain voice, no temporizing."

Our necessities are numerous; our wants, in order to extend this work and sustain it properly, will be many more. Our committee is very generously dealt with, in the way of money, and as a mark of appreciation of this fact, we will not promise in the future to ask for less, but to put to its best uses even more. Respectfully submitted,

ROSE T. GIDDINGS,
Chairman P. O. Mission Com.

Rev. C. W. Wendte began on Sunday evening, February 28th, a series of brief conversational lectures, largely autobiographical in character, under the general title, "Interesting People I have Known." In these talks he will treat of Theodore Parker, Wendell Phillips, Emerson, Bronson Alcott, Dorothea Dix, Matthew Arnold, Thomas Starr King, George Bancroft, Carl Schurz, George William Curtis, Julia Ward Howe, Thomas Hughes, Robert Collyer, and many others less known to fame, with whom he came in contact, from whom he gained instruction and inspiration, and whom he hopes to bring nearer his auditors through his admiring and grateful recollections.

SUNDRIES.

In answer to numerous inquiries, we would state that Rev. Mr. Van Ness, Secretary of the Pacific Unitarian Conference, has in preparation the report of the last session at Los Angeles, and it will soon be in print.

At the annual meeting of the Onward Club, held January 20th, the following officers were elected for the ensuing year: President, Mr. James M. Hobbs; 1st Vice-President, Mr. Stetson G. Hindes; 2d Vice-President, Miss Henrietta Stadtmuller; Secretary, Mr. H. F. Hall; Treasurer, Mr. Cyrus O'Neil.

The Onward Club was charmingly entertained in Oakland, on Tuesday evening, February 23d, by the Unity Club of Mr. Wendte's church. The guests were cordially welcomed by a committee of the Club, and led through the various beautiful rooms of the new building which were open and decorated for inspection. The formal entertainment of the evening was opened by Mr. Geo. W. Meredith, President of the Unity Club, who greeted the visitors in a few graceful words of welcome. An interesting programme of music and recitations followed. Refreshments were served in the dining-room on the second floor, and impromptu toasts were responded to by representatives of both societies. It was a delightful occasion, giving to members of the Clubs on both sides of the Bay the chance of meeting in fresh interest and friendly intercourse, and strengthening the bonds of warm fellow feeling between these two sister societies of the Golden Gate.

Mr. Fred. Wieland, who has for some time served Pilgrim Sunday School as its librarian, has gone to Germany for a year's study. THE GUIDON will hope to secure in him a foreign correspondent. Mr. Harold Symmes has been appointed to fill the vacancy occasioned by the good fortune of Mr. Wieland.

Another efficient member of our school,

one of our best teachers, has gone to London for a visit of uncertain length. Miss Buckingham will be missed, not alone by her class, for her interest and helpfulness had a much wider field. The school, the club and the other societies in which she was so good a worker will wish her a happy but *not too long* a sojourn.

There are now organized in our Sunday school twelve Ten-times-one Clubs, and the Maltese Cross is encouragingly familiar in adornment of the youthful breasts. Some of these clubs are sighing for objects. Why would not it be a good idea for one or two of them to combine in clothing the nakedness of our church walls by planting and caring for Japanese Ivy? It would add greatly to the beauty of the edifice, give occupation to the ambitious and be a source of satisfaction to us all.

Rev. Henry G. Spaulding, late Secretary of the Unitarian Sunday School Society, has made his home in Southern California, and will be available for lectures, preaching and other services. We count this a great accession to our Unitarian Church interests on this coast. Mr. Spaulding is a preacher of unusual ability, a ripe scholar, and a most delightful gentleman. We regret that the delicate health of his family should necessitate the sundering of his life-long Eastern associations, but anticipate much benefit to our churches and Sunday schools from his stay among us. Mr. Spaulding is to lecture in this vicinity in March. His topics will be: "The Destruction of Pompeii," illustrated with many beautiful colored stereopticon slides; "Our Debt to Shakespeare," "Matthew Arnold's Criticism on American Civilization," "Robert Browning's Ideal of Womanhood," "St. Paul in Rome," etc., etc. These lectures have been given before the Lowell Institute (Boston), Dartmouth and Vassar Colleges, Peabody Institute (Baltimore), and elsewhere. Mr. Spaulding's address is care of Rev. Thos. Van Ness, No. 822 Twenty-first street, San Francisco, California.

NOTES FROM THE FIELD.

ALAMEDA.—Mr. Dodson seems to be gaining steadily in the respect and regard of the people of this lovely and enterprising town. The Sunday evening lectures of professors from the Stanford Junior University have been largely attended. On the evening of February 28th Mr. Dodson exchanged with Dr. Stebbins of San Francisco.

BERKELEY.—There seems to be a good deal of enthusiasm in the newly organized society, and the prospects for the future are very encouraging. From an excellent circular stating the spirit and purpose of the movement we extract the following:

The bond under which the church was organized is as follows: "In the love of truth and the spirit of Jesus, we unite together for the worship of God and the service of man."

More specifically stated, the ends which we set before ourselves are: To draw near to God, as his reverent and loving children, that we may find life in Him; to help our fellow-men in the search for truth, the practice of virtue, and the pursuit of moral, spiritual and social good; and to extend sympathy, and a helping hand when practicable, to every just and humane cause.

We do not attempt to formulate a creed, deeming it impossible to devise a statement of doctrine which would be satisfactory to all our members, or would provide for the increasing knowledge and expanding thoughts of men. This refusal to bind ourselves to a creed is not due to any conscious lack of ideas or convictions. The beliefs of Unitarians are varied and comprehensive, gathered from the entire field of truth. We stand in the attitude of welcome to "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." (*Phil. iv, 8.*) All that lies within this horizon of truth and reality we would cherish, reverence and realize.

We desire no strife, no unseemly controversy with other religious organizations. On the other hand, we will gladly welcome any opportunity to co-operate in whatever is common to the general faith and hope and moral purpose of men.

We decline to limit our fellowship by any doctrinal test whatsoever, but will cordially welcome all who earnestly desire, and are ready to work for, the establishment of truth, righteousness and love in the world.

It is to be distinctly understood, therefore, that the act of joining this church is not regarded as a committal to any system of doctrine, nor yet to any

particular dogma. The person whose faith is as a grain of mustard seed, and the person whose faith is as implicit and complete as the orthodox standards require, will be welcome together, if only they have the charity to stand together, keeping "the unity of the spirit in the bond of peace."

Then follow the terms and conditions of membership and a statement of the Sunday school, the Woman's Auxiliary and the Unity Club.

The following constitute the Board of Trustees for the year 1892: N. S. Trowbridge, President; W. H. Payson, Secretary; D. L. Bishop, Treasurer; Prof. Wm. Carey Jones, H. Sangster, Prof. M. W. Haskell, J. L. Scotchler.

OAKLAND.—The fifth annual meeting of the Unitarian Church was held on Monday, February 8th, some two hundred and fifty present, this meeting representing in a sense the culmination of the year's activities. Reports from the trustees and minister, Woman's Society, Starr King Fraternity, Unity Club, and other parish organizations, were read, and mutual congratulations indulged in at the sociable which followed the business meeting. Rev. E. B. Payne of Berkeley made a pleasant address. The financial exhibit was very encouraging. The total amount raised by all the agencies of the society during the past year was \$26,398.84. Of this amount \$8,200 was devoted to current expenses, the remainder was used for building purposes. The society owns nearly \$80,000 worth of property, subject to a debt of \$26,944.31. There is a balance of two or three hundred dollars in the treasury. The following trustees were chosen: N. W. Spaulding, B. F. Dunham, George C. Perkins, Francis Cutting, A. D. Cutler, John Yule, G. W. Manuel, W. N. Miller, J. P. Irish, Hugh Hamilton, A. G. Freeman.

POMONA.—During a late visit of Superintendent Van Ness to our town, we held a congregational meeting, to decide on our future course of action. The Pastor, Mr. Sprague, spoke earnestly of the need of a church home, saying that no true, permanent work could be done under present conditions.

He instanced the success attending the purchase of a lot, when all united to pay for it, and thought the same success would crown the efforts of the society, if it proceeded to erect church parlors or a chapel for immediate occupancy. His remarks were ably seconded by Mr. Van Ness, who then called for an expression of opinion from the meeting. Mr. Stoddard Jess, President of the Board of Trustees, then said that he thought Mr. Sprague voiced the sentiments of many when he urged the need of a building. For one, he felt sure that such a parish house or chapel could be built, if the cost did not exceed \$1,500. He then called for a rising vote on the subject. Almost every one present voted to proceed to build, and it is now confidently expected that by Easter a portion of the church will have been started. Mr. Sprague is growing in favor, and the community through him are showing much interest in the Unitarian gospel.

SAN DIEGO.—The Sunday school is in a prosperous condition and the young people are "lending a hand" in that and other activities of the church. The pastor has an afternoon study class in religion. Many strangers are at services every Sunday, among them some dear old friends. The Unity Club is treating live themes and is attracting attention among the thoughtful, studious people of the city.

SECOND CHURCH, SAN FRANCISCO.—During the absence of Mr. Van Ness, his pulpit was filled by Revs. Copeland and Wendte. On March 3d, the Unity Club will discuss Victor Hugo's "Les Miserables." On the 16th Mrs. Charlotte Perkins Stetson is to lecture before the Club. A slow but steady increase in membership is noticed.

SAN JOSE.—The interest in the society is increasing as the new edifice approaches completion. It is admitted that the new building will be the handsomest and best in the city. The Sunday school is constantly gaining and all along the line there is good cheer and enthusiasm. It is a significant fact that all the new church buildings erected by the California Unitarians are of brick or stone. Perishable material is discarded. We expect to last.

SACRAMENTO.—In spite of the fact that our little society has now no settled pastor, we have kept up regular services since the first of the year. During February the pulpit has been filled by the Rev. Doctor Levy, the Jewish Rabbi, Mr. Massey, and the Rev. J. H. Hogan, who comes to us from Washington, D. C. These independent services have shown conclusively that there are certain ones in this city so loyal to liberal religion that they will not allow the Unitarian society to die, no matter how great the discouragement.

SANTA ANA.—Rev. Thomas Van Ness spent some days in this Southern California town, helping Mr. Watson to organize his society. By means of a lecture on Russia, a large number of people were drawn to the hall, and the Sunday services were therefore well attended. A subscription paper, to date from February of 1892, was started, and the financial success of this effort is encouraging to Mr. Watson, as well as to the people. At a reception afterwards given to Mr. Van Ness, the question of starting a literary club was agitated. The sentiment was so unanimous in favor that the club was formed on the spot, with twenty-three signatures. The first meeting will be held in March.

STOCKTON, CAL.—A new movement was started in this energetic business town by the Rev. W. E. Copeland, and although only one month old, gives promise of much vitality. Already a regular organization has been formed, under the name of "The Unitarian Society," and a fair sum has been pledged toward the maintenance of services. With a church in Stockton, the circle around San Francisco Bay is made complete, including San Jose, Stockton, Sacramento, Berkeley, Alameda, Oakland and San Francisco.

TACOMA.—The Rev. Alfred Martin, of Chelsea, Mass., has been filling the Unitarian pulpit through February, and also lecturing in the adjacent towns. Mr. Martin has already produced a very favorable impression upon our people, and it is hoped that he will decide to remain and make his home among us.

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